

# Youth

FEBRUARY 11, 1968

Elgin youth greet Russian churchman  
Boy prays: "Treat me cool, Lord"  
Pittsburgh teens watch "The Place"





*Tri-O-Lator*  
The Best Beverage Maker  
In the World



THE  
TRIO  
PITTSBURGH  
STYLE



Y RICHARD FULLER / A man sits on the floor, his legs crossed beneath him. He wears a robe. His voice is gentle, But as he speaks, the words come out in staccato bursts: "Turn on, tune in, drop out." He keeps coming back to those words, especially "drop out." He would have you drop out by taking a colorless, odorless fluid. To him this fluid is a sacrament. The man is a preacher of sorts, and the sacrament he's pushing is LSD and it will help you drop out, all right. It might even assist you in dropping out permanently.

The man is Timothy Leary—a Harvard faculty dropout. I heard some teenagers talk about him recently. I'd taken a trip of my own through real space and real time to a real city: Pittsburgh. Leary appeared on a taped show that was televised by WQED, one of two Pittsburgh educational stations. Jerome Lettvin, MIT professor, also appeared on the show. The teens thought Lettvin "mopped up the floor with Leary."

As it happens, the teens also appear on WQED. They help put on and take part in a weekly show called "The Place." The show is videotaped in a studio-created coffeehouse at WQED. It's been on TV since January of 1966 and was started by the station and the Inter-Church Broadcast Commission of Western Pa. The Executive Director of the Commission is Lew Bigler. Lew Bigler is young, good-looking, articulate. He might be an actor. He'd be very good as, say, a fighting progressive district Attorney. But, Lew Bigler is a minister. He's not interested in escaping. He wants to be where the action is. In Pittsburgh these days, the action is at WQED

"The Place." The action is also spreading to the suburbs where real coffeehouses are springing up, inspired by the TV show.

Photographer Ed Eckstein and I flew to Pittsburgh (in an airplane) to look in on the action, to meet some of the teens who appear on the show, and talk with some of the young, swinging ministers who make Tim Leary



Lew Bigler, Executive Director of the Inter-Church Broadcast Commission of Western Pa., was one of the founders of "The Place."

# Youth /

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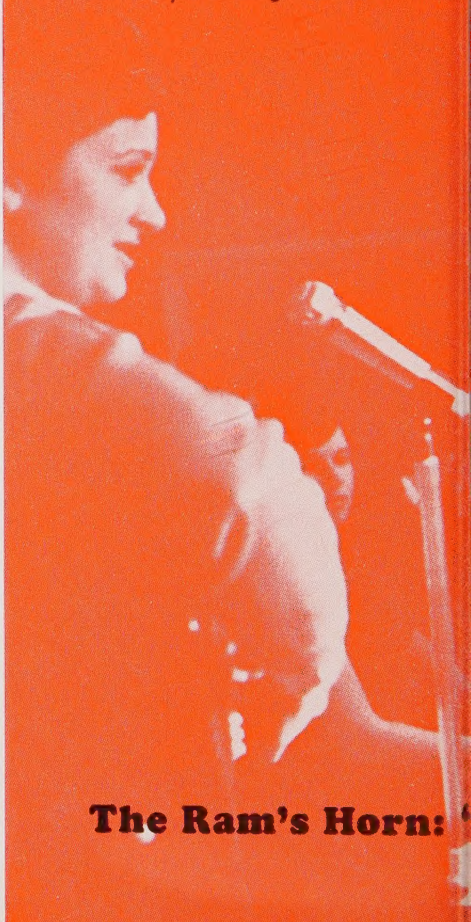
Cover photos by Ed Eckstein.

Cover design by Charles Newton.

look older than the Dead Sea Scrolls

I'd like to invite you on a return trip. You won't have to dissolve these pages and soak them in a sugar cube. This is a trip via prose and people. It involves that colorful, odor-filled substance called "life."

**SUBURBIA—STOP ONE:** Candles shimmer in the semi-darkness. Each table has one, and also has two or three or sometimes four teens. We're in a room that is nearly square, partly bisected by a sliding wall. We're fac-



## The Ram's Horn:



g a small stage area. Not a stage, really, but a platform shoved against the wall, rising maybe five inches off the floor.

A young man named Rob McClure steps up those five inches, reaches for a mike, and introduces Ellie Hubert, folk singer. Ellie comes on. She comments briefly on a song, then sings, accompanying herself on a guitar. In her first song she wonders, "Where do you search for love?"

We're in a suburban coffeehouse with the picturesque name "The Ram's Horn." On a wall hangs a sign with the words: The Place. The sign is a poster announcing a prune contest sponsored by the TV show.

It's Saturday night and "The Ram's Horn" is nearly filled. Rob McClure drifts over to our table—you drift in a coffeehouse because it's a fluid situation, a sort of human do-it-yourself kit. We talk about "The Ram's Horn."

It's very new, about six weeks old (I'm writing this in late November), and it's for high school kids in the neighborhood. It's open for them on Saturday nights from 8 to 11:30 p. m. The teens decide the hours. They've decided: no dancing.

The building used to be the manse for the New Lonsburg Presbyterian church. It stood idle for years. Then some members pushed for a coffeehouse. Others hesitated. But, finally, adults and teens pitched in, fixed the place up, and the result, so far, is a smashing success.

I take a cue from Rob and drift. Teens talk; play games. At one table a guy and gal play a game called "Jumpin," which is a variation of Chinese checkers. He's been to "The Ram's Horn" every Saturday except one. He mentions the night when a high school teacher, just back from Vietnam, was put into The Hot Seat. The Hot Seat is just a seat, but when you are in it, you have to answer all questions thrown at you. The questions are the temperature raisers.

Out in the kitchen, I meet two women from the church with a very important job: making the coffee.

Two house rules are included on the menu. You're asked not to smoke, and no one does. The other rule is interesting, even a little surprising.



At the Ram's Horn, folk singer Ellie Hubert wonders "Why search for love if you can't see it where you are?"

**knock down walls"**





Dennis Benson hosts "The Place" on TV but also visits local coffee houses to talk about music and theology.

## **Ministry = music, conversation, coffee**

If a teen shows up intoxicated, the door is not slammed in his face. He is escorted to the kitchen for some of that sobering fluid.

Also included on the menu—along with beverages, bread, cheese, and the dozen games you can ask a "serf" to bring to your table—is a statement of purpose: "The purpose of The Ram's Horn is to break down walls that exist between people and within people. Our hope is that through the ministry of The Ram's Horn, new and creative and alive ways of witness will be tried in order to make real the 'good news' of Jesus Christ's 'wall-penetrating' act of reconciliation."

We're ready to leave. We say goodbye to Rob. Rob is a minister, but the way. You can't always tell these days.

**SUBURBIA—STOP TWO:** You'd never guess Dennis Benson is a minister, either. (I remember when you could tell a minister by his pinched, semi-suffering look.) Dennis wears a dark green turtleneck sweater. Hanging over his sweater is a cross. "People don't expect it," he says. "They think only Catholics wear crosses." We're in his VW and headed for the suburbs. Finally, we arrive at the appropriately named Crossroads Presbyterian Church. The set-up in the church basement somewhat resembles "The Ram's Horn": tables, candles, teens, recorded music this time.

There the resemblance ends. Teens from four churches—Episcopal, Methodist, two Presbyterian—have been collected. In the semi-darkness you can't tell the denominations apart. On this Sunday evening, the teen

are guests and Dennis has been invited to talk, and in a sense, to perform. He talks about rock theology. "Music is an extension of people," he says. "Everyone gets something different out of it."

Everyone seems to get something different out of the show that follows. It's a mixed-media show: music and slides. From a speaker blasts the sound of "Sergeant Pepper's Lonely Hearts Club Band." On a screen, images click on, hesitate, and disappear. We see a close-up of Graham Rutherford's tapestry of Christ; a Roualt painting; a Picasso. Then a photograph of a concentration camp surprises us. The music goes on. More paintings. Then a photograph of a white minister with Negro women in the background turning to look at him. (The kids here are all white. Do they notice?) And on goes the music.

During the show, three junior highs at my table begin to lose interest.

They play with candle wax and aim it at nearby targets. A candle is blown out at another table. But five senior highs behind me are interested. One nods at Dennis and says, "You know him?" I admit it.

"Would he come to my church?"

"Ask him," I say.

After his performance, Dennis talks about the TV show "The Place." On the show, he's the proprietor of the coffeehouse. He talks about a downtown coffeehouse, also to be called "The Place," that will soon open. Some of the TV shows will be done there instead of at the studio. The new coffeehouse will include a bookshop, a small theater, places for teens to read, study, relax. The downtown "Place" will be ecumenical: sponsored by the Council of Churches of the Pittsburgh area, the YMCA, the CYO, and hopefully, a Jewish group.

As we're about to leave, I remember something Dennis has said: "Where the kids are, this is where the church is. We can turn the church on."

**DOWNTOWN—STOP THREE:** Pittsburgh is hills. Not as big as the ones in San Francisco. But hills. Like most cities these days, Pittsburgh is also a weird combination of the new and the old. In days of old, the church used to be the tallest building in a town. Now, in cities and towns, the church is usually the smallest building. But the church is moving out of those traditional structures. In Pittsburgh, it has moved into television.

"Teens are no longer joiners," Lew Bigler says. "They go where the action is. Unless they're pretty square they're not going to associate with the traditional youth movement. If there's something happening, they'll be there. Otherwise, they'll be some place else."

Apparently "something was happening" when "The Place" went on the air



in January, 1966. It played opposite "Batman" on Wednesday nights; and won.

Jay Rayvid, educational director at WQED, also had a lot to do with getting "The Place" on TV. He and Lew Bigler developed the idea together. Nearly a year was spent in research, talking to youth leaders and teens. Dave Silvian, producer of the show, sent 50,000 flyers out to teens, asking them what they wanted. The result is the present five-segment half-hour show. A typical show might include rock and roll or folk music, drama, poetry, discussion, a new game or fad, an underground film. The form is flexible. The beauty of "The Place" is that it can change.

Or even die, Lew Bigler says. "We hope the show will die if it doesn't do the job. Then we'll come up with something else."

The show works like this: A group of 30 teens is appointed. Out of this group comes a production team called "the in-group," which is responsible for three months of shows. The whole group meets each Friday night to discuss what will be on the show the following Tuesday. The in-group makes the final decisions.

Ed and I arrived too late for one of these brain-storming sessions, but we arranged to meet four teens who appear on the show for dinner just before the taping of the show itself.

Jaci Freeborn shows up. She's punctual and charming and we wait a bit for her colleagues. They are not so punctual. So, Jaci, Dennis Benso, Ed and I headed off for dinner. Jaci tells us she models, which is easy to believe. She's attractive as well as charming. She's also articulate:

"When the show first started, everyone was really talking about it. The show sort of died off when the first kids went off to college. I knew girls in high school who were on 'The Place.' That's why I went down. Once I got involved, the interest at my school went up again.

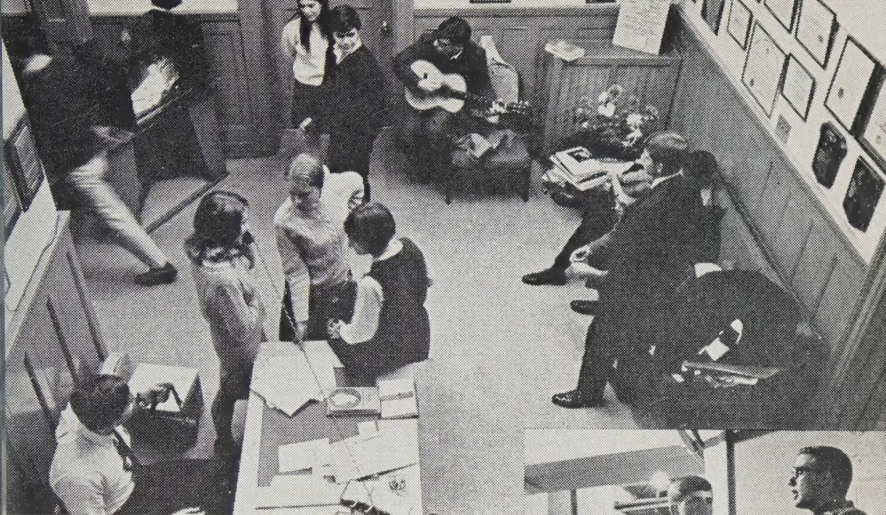
"The kids on the show are all different. Different religions. Everyone gives different opinions. One thing we're lacking, though, is kids from the poorer sections. They don't really like the show."

Dennis adds: "I think there's a big crisis in the church today. The rise of liberalism destroyed the fundamentalists and a lot of young people's ideas



**Teen's pl**





## form on TV "Place"

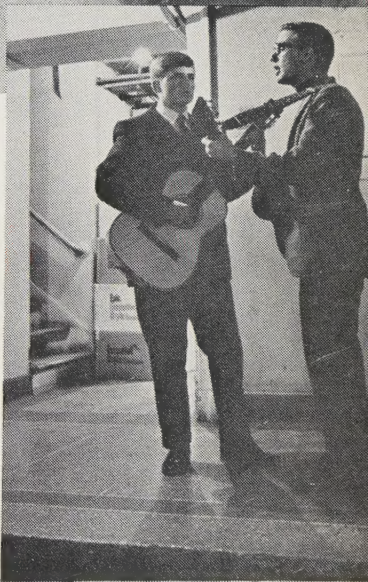
the TV taping, teens gather in a WQED office. In the background, two singers practice before going on the air.

The church needed to reach them in some way, but couldn't say, 'Come to church and we'll talk more liberal theology with you.' They had to be something the kids enjoyed and not tell them things for a while."

"The church is a medium of expression. It's a way for people to get together and talk about something. On 'The Place' young people can talk and express their feelings, and in that way it's a religion."

Maci's colleagues, Kent Samul and Rita Macias, arrive. We head off for station WQED and a videotaping session.

If you've ever appeared in a play, you have some idea of what happens on Tuesday nights at WQED. A TV studio, like a theater, is a house of illusions. The set for "The Place," for instance, looks real on TV. In the studio, it doesn't. A forest of lights





## there's more than one "place"

Technicians, sets, and props are important, but the success of "The Place" is due to its concern for young people. It's what's happening in Pittsburgh



hang from the ceiling. Cameras roam about the outer edges. Producer Dave Silvian stalks the set between takes. Director Clayton Hartman worries

Farther back, in an open area where I safely sit, is enough stuff to jam half a dozen attics: a stairway leading to space, chairs, flats, scenery, couch, tables. I watch as the show is taped by three cameras.

This particular show begins with singer Ty Lemley accompanying himself on the guitar. Teens file into the coffeehouse set. Proprietor Dennis Benson takes his place behind a counter and introduces a new game called RSVP. It's sort of three-dimensional scrabble.

There's a new fad: prunes. I remember the flyer hanging in "The Ram Horn." Jaci, in a chair on top of a table, reads a letter from a prune. Teens are invited to make something—anything—out of prunes.

There's a discussion of art, which I do not hear. It takes place in the middle of the set. Too much conversation—life that is—muffles the discussion.

As I watch illusion transformed into a kind of reality, I remember something Lew has said. When the show went on the air, kids called up and wanted to know where "The Place" was. It's on WQED every Wednesday night at 7:30 p. m. and Saturdays (a repeat) at 2:00 p. m. By the time you read this, it should also be a place swinging in downtown Pittsburgh.

**THE LOAVES AND FISHES—STOP FOUR:** Hippies swing at a coffeehouse called "The Loaves and Fishes" in the Shadyside area, the Greenwich Village of Pittsburgh. Driving there after the taping, Rob McClure tells Ed and me that "The Place" has done a couple of shows from "The







Loaves and Fishes." The idea was to discourage high school kids from visiting this hippie hangout. It hasn't quite worked.

One reason—things like this happen at "The Loaves and Fishes": the week before a girl showed up. She sat quietly at her table. Someone said to Dick Mowry (who runs "The Loaves and Fishes") "That girl looks like Joan Baez." Dick looked, shook his head, "Prettier than Joan Baez." Then the girl borrowed an eight-buck guitar from someone, stepped to the stage area and played. As it happened, the girl prettier than Joan Baez was Joan Baez and she was great. The next day she returned and talked about her organization for nonviolence.

But, "The Loaves and Fishes" gets another kind of visitor: the "narcos"—police agents who like to bust people who do like narcotics.

I've heard so much about the place that I expect a den of iniquity. Instead it's about as dangerous looking as your living room and a lot better looking than mine. It has a lot of good paintings on the walls. And it has Dick Mowry. Naturally, we talk about "The Loaves and Fishes." For churches: Calvary Episcopal, First Methodist, Shadyside Presbyterian and Third Presbyterian, each give \$100 a month to sponsor the house. The rent alone is \$250 a month. The purpose of "The Loaves and Fishes" is "to provide a common meeting ground for persons 20 to 35 years of age where the unchurched, or those who had dropped out of church participation, could meet active church members in an informal setting." Dick tells us "We get a lot of runaway kids." Kids who have given up on society. There's an echo here of what Lew Bigler has said: The kids on drugs want to "check out of society." Which gets us back to Tim Leary and his "preaching." Perhaps the most disturbing thing Dick says is a quote from another kid "There aren't any adults I want to be like. I don't want to grow up."

I think that "The Loaves and Fishes" will make a difference to this kid. That Dick Mowry is an adult this kid wouldn't mind being like. That he might risk trying to grow up. It isn't easy.

## Feeding time

RETURN TRIP: I think about Pittsburgh. About renewal of a city. About people: Lew Bigler, Rob McClure, Dennis Benson, Dick Mowry. I think of Jaci and Rita and Kent and Manny, who will soon be heading off to college. I wonder what the new in-group will be like on "The Place." I wonder about all the coffeehouses, real-life spinoffs from a TV show . . . places with names like "The Bottom End," "The Back Door," "The Crippled Pigeon," "The Fisherman's Net," "The Cider Cellar," "The Iron Gate."

The gate may be iron. In Pittsburgh, it will surely be open. Go on in.



## Loaves & Fishes

Dick Mowry ministers to "hippies" and older teens at "The Loaves and Fishes" coffee-house.





# The Handwriting

BY BONNIE FACKRE / "Ezekiel saw the wheel, way up in the middle of the air. Ezekiel saw . . ." So a band of unlikely church-types found themselves singing as they banged on drums and rhythm sticks, shook maracas and bells, and clanged cymbals to swell the chorus of this well-known spiritual. The occasion was an experimental worship celebration which just happened to fall on the fourth of July last summer.

**If God depends upon the church, has he left us in the lurch?** Four hundred people attending conferences preparatory to the United Church of Christ 1968-'69 Emphasis on "The Local Church in God's Mission" answered this question with a resounding "No!" These sessions at Alliance Ohio; Crete, Nebr.; Salt Lake City, Utah; and Deering, N.H., confronted people from all parts of the United States with new hopes for the renewal of the church and a way to achieve this renewal. I got caught up in this whole thing as a teen-age member of a family traveling to all four sessions. And I'd like to tell you why it grabs me.

The Emphasis was initiated in the belief that the local church has a greater function than simply providing a place for people to get together. The local congregation has a distinctive role in God's mission of *shalom*—the healing of torn relationships among men and between God and man. Its job is to understand the situation in which it is placed, and to work on it with all the resources that it has at its command. The new idea that the Emphasis presents, however, is the "planning process." The process is used, of course, by other institutions of today such as hospitals, government, and industry to make their work more effective. The process is a part of the Emphasis because the best wisdom of man wherever it can be found should be used in the work of the church, and because it is a kind of spiritual pilgrimage itself.

**Can we walk backwards into the future?** The planning process is like the helm's wheel of a ship, with six spokes. Each spoke stands for a phase of the process, one step along the pilgrimage: clarifying the identity or purpose of the church, defining the situation of the world and community where the church is located, self-study, *action*, evaluation, and celebration.

Here is the way it works. The identity of a congregation, always in the background, should be brought into focus to influence whatever the congregation does. Also, to plan for the future, a congregation must know what is going on in the world around it. It has to acknowledge, and it must know where the action is and how to relate to it. The Emphasis resource booklet, "The Local Church in God's Mission," lists many changes in today's world such as the science and technology explosion, the urban revolution, mobility of our culture, and others. Self-study deals with understanding

# on the Wall

what the congregation has done in the past and what it is now doing of significance to the community. Self-study connects the structure of the congregation up with its goals. The action phase of the process is the new behavior of the church or of individuals which result from self-study. Celebration, the most fun of all the spokes, is the happy expression at a particular time of the progress accomplished in the mission so far.

**No emphasis without ecstasy!** If you dig in at any one point in the wheel, you can discover new ways of Christian thinking and doing. Let's take celebration as an example.

One of the main faults of today's church is that there is little joy—no vibrating life—in its worship. To try to correct this fault, each conference we attended this past summer formed a Worship Task Force composed of delegates who were interested in trying out new ideas for worship services. Since I play the guitar, I took part in this task force at each conference. We met during lunch and spare time to discuss the feelings and ideas which were currently floating about as the conference at large explored a given spoke in the wheel. The object was to create a vital worship service which would tie in with what was happening "here and now". True celebration is well-planned with a lot of room for spontaneity.

The way we went about our job in the Worship Task Force was the planning process in miniature. Our identity was "Worship Task Force", and our job was to create worship services in which the entire conference could participate. We tried to express the changes which were going on in the "world," or the conference around us. Self-study and evaluation were a constant part of our work.

Where we were faithful to the process, the results were tremendous, and often controversial. The opening paragraph details one of these worship experiences. Another example is a worship which took place the last day of the Crete conference. In it the church was compared to Jonah, who ran away from his calling, but when given a second chance, he returned to save the city of Nineveh. A hymn was written for the occasion, several folksongs were used, and the whole thing was embodied in a skit which was complete with "God," a Jonah, and a blanket-covered table for the whale.

Sunday mornings, the time set aside for conventional church worship and usually so dull, can become the scene of real confession, hope, rededication, and praise, as the process becomes more and more an integral part of the life of a congregation. New things can happen which had before been thought impossible. Preaching and teaching can become "dialogical," as the case in the study sessions this summer where the group felt free to challenge the speaker and engage in some lively give and take.



Laughter, that unifying psychological force, can easily become a part of the weekly celebration. Some forms of celebration which were used successfully in the Emphasis conferences may be introduced, such as the use of the guitar and folksinging in the worship. In place of a sermon, a skit could be used to illustrate a point. Other promising leads are new hymns such as "Lord of the Dance" by Sidney Carter, "The Risk" song book, and hymns written during the course of the conferences. Japanese haiku poetry which anyone can write (it doesn't have to rhyme; there are five syllables in the first line, seven in the second, and five in the third) became the "psalms" for the conference. A graffiti, or "scribble," wall was especially set aside and covered with paper so that anyone could write on it whatever they wished. This is another example of "dialogical" or "alongside" expression. Examples of the graffiti or "scribblings" are given in the subtitles of this article, as well as in the drawing on page 17.

**We're it, baby!** The planning process offers youth a great chance to get involved in the life of the church as equals. With imagination released and allowed to flow freely, the church can become vital once again. With everyone involved in the process, the "Big Daddy" philosophy which dictates from the top down how things should be will die a sudden death. In the process everybody gets their say, but no one person gets their way. The experts are "on tap but not on top"—as one member of the conference put it. Anything that is accomplished by the group is a blend of the resources and efforts of all, and the more that get involved, the better the result will be.

**When will the church mouse roar?** By far the best feature of the planning process is the welding together of the Christian community. It provides the incentive for churches of all denominations to co-operate in solving problems. In such close co-operation these churches will get to understand the similarities as well as the differences of each other which will pave the way for effective joint action.

Through the planning process, things change. Rigid barriers collapse and, in the death of worn-out ways, new birth will occur. The times will really be "a-changing" when the stodgy old church that we know becomes flexible and renewed.

**"Chicken Little was right!"** was scrawled on the graffiti wall of one of the conferences. There's no doubt about it—the sky *is* falling. On the other hand, as another wall scribbling announced, "Caution: God at work." Who knows? Maybe he is. ▼

BONNIE FACKRE / Although Bonnie usually calls Lancaster, Pa., her home, she is living with her family in Oxford, England, this year.

NINE

psst! God it on. Pass it on.

BAD

Co

DO NOT WRITE IN THIS

your enemies  
TOO DANGEROUS TO  
STE EMOTIONS ON YOUR FRIENDS

WE'RE IT

MICKED

LUCKY LIVES

UTION: GOD AT WORK  
HONEST ATHEISM.

COPE

WHEN WILL THE CHURCH IN

PEACE IS A COOL SCENE

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HELP STAMP OUT

THIS SIDE OF THE COIN WILL  
BY A BUTTERFLY



# ИЗ РОССИИ С ЛЮБОВЬЮ



Metropolitan Nikodim of Leningrad and Novgorod headed Russian delegation visiting U.S.

**FROM RUSSIA WITH LOVE** was a good spy-story, if you're a James Bond fan. But, this fall, "from Russia with love" could well have described a story having nothing to do with espionage or secret agents, but rather with a new age of ecumenical understanding and Christian *agape*.

Last fall, a group of churchmen from the Church of the Brethren visited the Soviet Union talking with church leaders there and touring churches and a seminary. It was one-half of a two-way exchange which was completed in November when a delegation of the Russian Orthodox Church headed by Metropolitan Nikodim of Leningrad, visited the United States. The Russians visited local Brethren churches in such diverse places as Quarryville, Pa., and Lansing, Mich. Throughout their trip, discussions centered on the church's task in reconciliation and mission today.

But all was not pleasant for the Russian churchmen. In many places churches they visited were picketed by critics who charged that the visitors were not Christians, but communist spies. One answer to such charges was given by Dr. Harold Row, Brethren Service executive, who said: "If Orthodox Christians in Russia are genuine disciples of our Lord, should we not be in communion with them? If they have evil purposes, if they are communists bent upon our domination, should we not share with them the truth as we know it? We cannot be evangelists unless we have contact with them, either here or there. My confidence in the Christian gospel leads me to believe that it is strong enough to meet any challenge—communism or any other ideology. To think that a Christian is always going to be subverted by such contacts is to assume Christianity is an anemic religion."

When the Russian delegation visited the Church of the Brethren in Elgin, Ill., some teenagers from the church had an opportunity to talk with Metropolitan Nikodim after the service. Conversation was limited because of time and because of the language-translation problem, but a feeling of Christian concern and mutual understanding came through.

NIKODIM: I'm very glad to meet with you, young people, on this beautiful Sunday morning when we've all gathered around the church, and after worship, we're meeting together. We're very happy to come to your church this morning and have this meeting. We're all Christians, and although our traditions are quite different from each other, we have the same Lord and the same holy scripture. I hope you received and hold the holy pictures of the gospel in your hearts and minds and that you'll live your entire lives under their influence, then you'll be happy in your life. That's my little speech. What are your questions, my young friends?

QUESTION: In Russia, are there any restrictions or do you feel pressures on you personally on what you say or do?

NIKODIM: A person can do or say anything he wants to do or say so long as it doesn't hurt other people. If a person does anything bad to his neighbor, there are restrictions—the same as there are in any country.

Q.: Are Russian youth active in the church?

N.: Here you see our delegation, which is not exactly youth. But, still, there are members in it who are not very far from youth. We have people of many different ages in our church. There are many who are quite young. We have quite a number of youth in our churches. Some of them are studying in the university, getting their education in the sciences, and they come to church for their prayers. And there are some, not just a few, who give their entire lives to service within the church. When they are over 18, then we can receive them into our theological seminaries. And after a few years of study in the seminaries, they become workers in the church.

Q: Is there an exchange between Russian and American students?

N.: There is, in general, an exchange between peoples of our countries in many areas. With regard to an exchange of theological students between our countries, this is one of the questions which we'll be discussing in the next few days.

Q.: Do your youth have long hair and do girls have short skirts?

N.: Rather short ones, yes, but *very* short, no. But, I'm not a specialist on this subject!

Q.: What do you think of the pickets who are out in front of the church?

N.: I personally feel sorry for them. It seems to me that these people don't express the opinions of the American people as a whole, because American people are the friendliest people.

Q.: What has happened to the church in Russia since the Revolution?

N.: The church lives its own life and does not concern itself with affairs of the state. Up to the revolution, our church was a state church, and each member of the state was obliged to be a member of it. Any person who did not wish to belong was considered not entirely a good citizen. After the



revolution, there was a separation between church and state. Anyone who wishes to belong to the church can belong to the church, and anyone who doesn't wish to, doesn't have to. After the revolution, people who were in high positions in the church were subject to criticism. Before the revolution the church had become associated with the cruelty of the government. Afterwards many people were belligerent toward Christians. But, the church will live as long as there is life on earth.

Q.: How large is the church there?

N.: There are many millions who belong to our church, but, truly, we don't keep statistics because religion is a matter of personal choice. The manner in which you express your religious life is different for different people. Thus, there is an intensity among some people, and there are some who don't attend. But, just the same, in general there are tens of millions who count themselves Christians. Besides the Orthodox, we have Baptists, Catholics, Lutherans, etc., and a great many non-Christian religions.

Q.: Is there any chance Christianity might die out completely in Russia?

N.: No, I don't think so.

Q.: Have you talked with Christians in other parts of the U.S.?

N.: We have been in New York City, Quarryville, Pa., York, Pa., New Windsor, Md., Washington, D.C., Lansing, Mich., and Chicago. We were very interested to see your small towns and not just the big cities. We were glad to have the chance to go to Washington. We didn't have much time there, but saw some of the major monuments. I liked Washington better than I like New York. This isn't my first visit, I've been here twice before.

Q.: What do youth in Russia think of our youth?

N.: Our youth want to be friendly with your youth.

YOUTH RESPONSE: And we want to be friendly with them.

NIKODIM: We have had the opportunity to speak Russian with some young students. Are any of you studying Russian?

YOUTH RESPONSE: Yes, some of us. Russian is taught at our high school. Thank you for meeting with us.

Nikodim chatted with teens and autographed church bulletins after Sunday worship in Elgin. Pickets protested his presence.



## PROFILE ON THE RUSSIAN ORTHODOX CHURCH /

The Russian Orthodox Church is one of a family of self-governing eastern churches which trace their origins back to apostolic times. The Orthodox Church is composed of the four ancient Patriarchates of Constantinople, Alexandria, Antioch, and Jerusalem and eleven other, more recent, self-governing churches: Russia, Rumania, Serbia, Greece, Bulgaria, Georgia (USSR), Cyprus, Czechoslovakia, Poland, Albania, and Sinai. There are also several semi-independent churches—those of Finland, China, Japan, and Macedonia. In the United States there are Russian Orthodox Churches related to the Moscow Patriarchate, but the majority of Russian Orthodox Churches in the USA in 1924 declared their independence from Moscow because of their opposition to the Communist government in Russia.

The separation between the Eastern and Western parts of the Christian Church grew out of doctrinal differences (e.g. the Orthodox willing to acknowledge the Roman Pope as the first Bishop of the Church, but only as "the first among equals" and not supreme among Bishops) and cultural differences. Western Christianity emphasizes earth reaching toward heaven (symbolized in Gothic architecture), while the Orthodox regard the Church as the "earthly heaven in which the Heavenly God dwells and moves." In the liturgy, God and the hosts of heaven are present with the congregation.

Orthodox Christianity came to Russia about 850 A.D., and was the State Religion from around 1000 to 1917. At the time of the Revolution, a decree declared a clear-cut separation of church and state. The Soviet state espoused atheism and nationalized the properties of the church. A high percentage of church buildings have been closed by the government, and many of them were turned into state museums. The Church as an institution is prohibited by law from engaging in social welfare or social action projects, and carries on no religious education (except for training for the priesthood). Private religious instruction of children by parents in the home is nominally permitted, but officially frowned upon. The church publishes only very limited materials. The legalization of marriage is by state bureau only, and weddings are performed in state Marriage Palaces. Church weddings may take place, but only for the purpose of giving spiritual benediction on the union; they lack legal significance (and are performed in addition to the state ceremony).

The Russian Orthodox Church became an active member of the World Council of Churches at its Third Assembly in New Delhi, India, in December 1961. Since that time its contacts with world-wide Christianity have grown through exchanges with other communions and participation in ecumenical conferences.





# Foreign Humor

"I tell you, a bright  
blue star-shaped object  
moving slowly south at  
about 1000 feet!"



## ENGLAND



"Twenty-three doctors, thirty-eight scientists, and forty-one  
technologists. Can't anyone cook?"



Myers / Evening News, London; Ben Roth Agency



Soviet Life

# RUSSIA

Barber's dilemma.



Soviet Life



# FRANCE

humor

Paris Match



"C'est le chien du monastere!" (It's the dog from the monastery!)

# GERMAN

Blickpunkt, Germany



"Es hilft nichts, Elvira, dies Jahr müssen wir Lucie in den Zoo bringen!" (Nothing can be done, Elvira, this year we have to take Lucy to the zoo.)

# TV

Previews of upcoming television programs on the networks . . .

## FEB

**THE FABULOUS FUNNIES.** Carl Reiner hosts analysis of American comic strips. Sunday, Feb. 11 (9-10 p. m.)

**MY FATHER AND MY MOTHER.** CBS Playhouse: original drama dealing with one man's relationship with his parents and his own children. Tuesday, Feb. 13 (9:30-11 p. m.)

**YOU'RE A GOOD DOG, CHARLIE BROWN.** Animated cartoon special with the wise and witty children from the "Peanuts" comic strip. Wednesday, Feb. 14 (8:30-9 p. m.)

**PROFESSIONAL SPORTS AWARD.** Johnny Carson hosts presentation of awards to pro athletes from eight major sports. Wednesday, Feb. 14 (10-11 p. m.)

**THE SOUNDS AND SIGHTS OF CHICAGO.** Bell Telephone Hour. Friday, Feb. 16 (10-11 p. m.)

**ILLINOIS SESQUICENTENNIAL SHOW.** The celebration of Illinois' 150th year. Sunday, Feb. 18 (6:30-7:30 p. m.)

**THE AMAZON.** National Geographic Society Special: the life and people along the Amazon. Tuesday Feb. 20 (7:30-8:30 p. m.)

**TOMORROW'S WORLD.** A special on food production. Friday, Feb. 23 (10-11 p. m.)

## MAR

**THE UNDERSEA WORLD OF JACQUES - YVES COUSTEAU.** "The Savage World of Coral Jungles." Wednesday, March 6 (7:30-8:30 p. m.)

**HOW LIFE BEGINS.** Program focuses on the birth of an infant in a New York hospital. Friday, Mar. 15 (8:30-9:30 p. m.)

**TRAVELS WITH CHARLEY.** Henry Fonda narrates program based on John Steinbeck's book about his poodle. Sunday, Mar. 17 (10-11 p. m.)

**BILL COSBY SPECIAL.** A comedy special. Monday, Mar. 18 (10-11 p. m.)

**JACK BENNY SPECIAL.** Jack with guests Lucille Ball and Johnny Carson. Wednesday, Mar. 20 (10-11 p. m.)

**THE PLAINS OF SERENGETI.** News special on the African game preserve. Friday, Mar. 29 (7:30-8:30 p. m.)

**GIVE US BARRABAS.** Hallmark Hall of Fame: starring James Daly, Kim Hunter and Dennis King. Friday Mar. 29 (9:30-11 p. m.)

## APR

**PETULA CLARK SPECIAL.** Tuesday Apr. 2 (8-9 p. m.)

**CHARLIE BROWN'S ALL-STARs.** Saturday, Apr. 6 (8:30-9 p. m.)

**THE ACADEMY AWARDS.** Monday, Apr. 8 (10 to conclusion)



# TREAT ME COOL, LORD

PRAY!

What's the matter with you?  
You sick or something?

PRAY!

Come off it, man!

PRAY!

You gotta be kidding.

PRAY!

(Dead silence)

These are reactions I'm likely to get from young people to whom I minister when I suggest that they pray. They're even more likely to laugh.

Praying, for many of these young people, is a "real waste of time." Traditional "prayer talk" is a foreign language to them, meaningless words that they may encounter in the King James Version of the Bible or in a hymnal but nowhere else, such as "wast," "dost," and "quicken'd." Sometimes they call it "the God talk" or "the Jesus bit."

For youth in trouble, prayer in this kind of language has no relationship to the real "gut issues of life." Instead, it pertains only to the unreal world of church visited on the occasion of a funeral or a wedding, if at all.

Yet if we believe that prayer grows out of deep human need, out of the real world, out of the confrontation of daily situations, these children and young people surely need prayer. As Kenneth Wilson of the *Christie Herald* has said, "Inability to pray certainly doesn't stem from having nothing to say. Often it does stem from not knowing how to say it."

To help these boys and girls learn to pray, I have worked with them over a period of years in the phrasing of prayers in their own language. It has frequently been a frustrating task for a minister with 17 years of training and experience to discover that he is still unable to communicate even basic Christian concepts to a boy or a girl to whom he is called minister.

This book presents a collection of prayers by children and young people.

gathered in jail, in detention homes for boys and girls, in summer camps for disadvantaged youth. They are recorded with little change from their original expression by the youngsters. Most of the prayers are brief, and the words are simple, reflecting the backgrounds of the authors, many of whom are school dropouts and often suffering emotional and social disturbances of varying degree. Often their word comprehension was on the second- or third-grade level, although their ages ranged from 11 to 17.

It is my hope that these prayers will reveal insights into the real feeling and experiences of others as they call upon God for help. Perhaps some will find this book offensive and the language of the prayers distasteful. I can only defend this from the viewpoint that words, thought patterns, and frames of reference are not the important aspects of prayer. It is the feelings and the concerns being expressed that our Lord hears.

—Carl F. Burke  
Chaplain, Erie County Jail  
Buffalo, N.Y.

EDITOR'S NOTE: *These thoughts about prayer appear in the introduction to Treat Me Cool, Lord, a new book of prayers, devotions, and litanies as prepared "by some of God's bad-tempered angels with busted halos," with the help of Carl Burke, who also wrote God Is for Real, Man. Both books grow out of Mr. Burke's work among juvenile delinquents and both books are published by Association Press. To be released in March, Treat Me Cool, Lord, will sell for \$1.75 in paperback, \$3.50, cloth. The following excerpts from the new book are reprinted here by permission.*

#### HELP ME TO GET UP

God, I tried hard to make it—  
Maybe too hard.  
Now I'm down again  
Help me to get up.

I'm sorry—  
But not sure what that means.  
I'm ashamed—  
But not sure of what.

I'm not sure of many things  
Like  
Your Love  
And care  
Or if you even exist.

Something inside of me  
Keeps telling me you do.  
Dear God, help me to believe  
And to act like I do.



## IT AIN'T FUNNY

My dad's a drunk, Lord  
And some people  
Think it's funny.

Why do they do that?  
When it ain't funny at all?

## SENTENCE PRAYER

God, why is we always willing  
To hate the fuz—when most  
Of the time they ain't that  
bad?

## THE WALL

What does it do, Lord—  
Keep us in?  
Keep others out?

Why do we build a fence—  
To keep ourself in  
Or you out?

Forgive us, we ask—  
For building walls!

## HOW COME, GOD?

How come it's hard to think of you  
And to think you around us?  
They is gotta be an answer.

How come we don't think about  
What we is supposed to do?

How come so many people  
Mock you out?

How come you don't get them, God  
And fix 'em good?

How come things get so  
Mixed up?

How come things is  
Such a mess?

How come it's so hard  
To believe in you?

## GIVE US A LIFT

Dear God, we gotta get a lift from you  
Cause we can't do it ourselves  
And neither can anybody else—  
Only you.

We need a little more guts  
In fact lots more  
And a little more push  
To do what we s'pose to do.

We need to give the other guy a break  
And think about how he feels  
And even to put up with him  
Even if we don't like it.

We gotta get help from you  
So we won't quit so easy  
So when we get older  
We got something.

We ask you to help us  
Keep away from stupid ideas  
And do what's right  
Even if it is hard.

Then we know that  
Everything will be real boss.

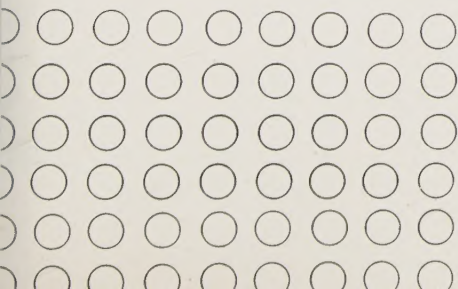


## WHY?

Dear God—  
Why do religious people  
Always know they  
Are so right  
When they don't give  
Us a chance to talk?

## THINKING WITH EVERYTHING

Dear God, make me  
think about what I'm  
doing  
With my mind  
With my body  
With my habits  
With my study  
With my friends  
With my hopes  
With my parents  
With my faith  
With life.





## SHOPLIFTING

Dear God, I'm only thirteen years old. I'm all mixed up and don't know where to turn. My friends tell me it's alright to shoplift and that it's a good way to get lots of stuff that I just ain't got now. I tried it and it sure felt good to have those stockings and a nice new blouse for my change.

Inside of me I guess I know it's wrong to do this, but it seems like all my friends are doing it and that gets me all mixed up. Now I don't dare tell my folks and I don't dare to back off on account they'll call me chicken and we don't like that either. When I do wrong things I really do feel bad inside and I guess I want someone to say that you are forgiven and more than that, Lord, I guess I do want someone to help me stop this.

So I ask you to help me see what I'm getting into and for the courage to stop and say no to the others and mean it. I do ask for forgiveness and for courage to do what I already know I should do.

## INVOCATION

Dust us off, but good, Lord  
So we can be clean enough  
For you to see.

## ABOUT BEING LAZY

God, help us to stop being lazy and just hanging around. Help us to do our homework even if the other kids laugh at us for doing it. We confess that sometimes it would not take us much time to do the work as it takes to think up ways to get out of it. O God, don't let us be a dropout.

## I LIKE HIM

Jesus—  
Why do people poke fun at retards?  
They ain't kooks—  
And even the head shrinker  
Don't get help for them.  
I don't like to beat the jokers up  
When they do it,  
But somebody's got to learn them.  
And besides the kid's got to  
Have somebody stand for him.  
I'm glad I like him.

## A CROWD

Dear God, if there's one thing  
I don't need it's more people around me.  
Seems like everybody is always watching me.

We need some time to think things over.  
Hope you will give it to us.  
And we need time to figure out  
what's happened to us.

Is it a sin, God,  
To want people to leave you alone?



## A LITANY FOR A HAPPY HOME

LEADER: We want some peace and quiet  
just for once.

CATS: That's right.

L: And no fights just for once.

C: That's right.

L: And a whole day without  
Mommy yellin'.

C: That's right, Lord.

L: And father at home, too.

C: That's right, Lord.

L: And not at the gin mill.

C: That's right, Lord.

L: Parents who help us and not  
fight each other.

C: That's for sure, Lord.

L: Not so many kids sleeping  
in the same bed.

C: You can't sleep so good that way, Lord.

L: A house without so many smashed  
windows will help.

C: It's cold that way, Lord.

L: Shades that work at the window.

C: It's dark in the daytime, Lord.

L: Parents that will listen sometimes.

C: Even if only once, Lord.

L: A house without so much stink.

C: Yes, Lord.

L: Just a few days of gettin' along  
together will help.

C: Too much yellin' at home, Lord.

L: Help us to make these things  
come true, Lord.

C: Guess we need your help. Things are  
a mess now, Lord.

LEADER

AND

CATS: We need your help, Lord.

—Reprinted by permission from *Treat Me Cool*,  
Lord by Carl F. Burke, Association Press, 1968

